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RELATION OF MONEY TO THE INCREASE OF CRIME

BY S. L. HOOVER, KNOXVILLE, TENNESSEE

No phase of our social life has attracted such universal attention as the increase of crime among our native population during the last two decades. One can pick up scarcely a newspaper that does not contain long editorials, or a magazine that does not have an article upon this subject, and some of them present such startling facts as these: That crime is increasing four times as fast as the population; that if the present ratio continues this nation will destroy itself by the violence of its own hands within the next generation.

The authors of many of these articles give what seems to them the causes for these conditions and some of them suggest remedies. Among the causes recently suggested is the criminal oligarchy in control of many communities in the United States, the inefficiency of police protection, and the saloon. The remedy almost invariably given is that all must obey the law. This has been slightly varied by a recent writer on the subject, who urges "a new passion of patriotism that shall demand obedience to law because it is law, and that shall grow until the briber and grafter and the traitor who steals from his neighbors and pollutes the law will be unable to endure the scorn of his fellows."

It is the humiliation and the shame of the Church that she has not come forward with a remedy for the criminal oligarchy, the increase of crime, the necessity for more police, the saloon, all these after nineteen hundred years of Christian teaching and preaching; that she has been content to accept these conditions rather than go to the root of the matter. It will be granted that the criminal oligarchy would tempt that class which is kept down by the policeman's club to dare to imitate the lawlessness it sees on every hand; it will be granted that the saloon deals out the very thing that makes men fit only for criminals, but it is the humiliation and the shame of the Church that she has not sought the answer to the questions, Why the criminal oligarchy? Why the saloon? and that she has not explained that men are not unpatriotic and lawless because of the mere caprice of the moment, and that regard for the law, and patriotism cannot be secured by brute force.

With these introductory remarks the writer desires to set before the Church a truth that is more and more being disregarded.

"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL." The writer appreciates the fact that the person who quotes Scripture in defence of any position is generally looked upon as old-fashioned. He however holds that there are truths set forth in the Scriptures that need not depend upon the inspiration idea, but that, when submitted to whatever tests any one may desire, they will be found to stand. Such a truth is the one just quoted, and it is now proposed to examine it in a practical and reasonable manner.

There is no doubt that the real meaning of this statement has been covered up by the interpretation that has been put upon it in the past, and as a result the Church has failed to see the real evil of money. If reference is made to the commentaries it will be found that they interpret "the love of money" as follows: "Not the money itself, but the love of it,—the wishing to be rich. The wealthiest may be rich not in a bad sense; the poorest may covet to be so."

Now this is the kind of love which the miser knows so well,—a gloating over bags of gold, or a wishing to have them to gloat over, and a giving up of one's affections, activities, and usefulness in life, of things noble and exalted to find time to worship at the shrine of money. That this kind of love was sin in the individual is not denied, but that it is the root of all evil can not be proven. In the first place it has to do mostly with the person who thus degrades himself, and affects others only in so far as they are deprived of his normal condition in life. He gains for himself the dwarfed soul, and the blighted affections. In the second place, this kind of love for money is very rare today, because conditions have changed and men do not hoard it, they USE it,—the poor to exist,—the rich to make more.

But it is charged that money as used today is the root of all these evils, and to show this, and make application of it to the conditions as found, let us carefully examine the expression, "The love of money is the root of all evil." The first four words "The love of money" is a single word (*philarguria*) in the original Greek, and means covetousness. The word for evil is *kakos*, and not *hamartia*, which means sin. Evil is not used here in the sense of personal sin, but means "Anything which impairs the happiness of any being, or deprives any being of any good. Anything that causes suffering of any kind to sentient beings." (See Webster's International Dictionary, Evil, the noun.)

Now, the plain statement is that covetousness will do this. But covetousness by itself even though it consume some individual can not and does not injure any other person except in the indirect way previously referred to, and until covetousness is vitalized and fed with that powerful fuel, money, it is impotent. When it is so fed, it becomes a devouring flame, and then not only consumes the covetous individual who possesses it, but is the source of all the evils that are destroying others. This is the clear, practical, scientific interpretation of the words with which we set out, and it is now our purpose to make some concrete applications to actual existing conditions.

What is the explanation of this inhumanly mad rush after money? It is found in one word,—POWER. There is no longer any use denying the fact that the unequal distribution of wealth gives certain men power,—almost of life and death over their fellows. This power is what men seek. Have we not all felt it, even in our simplest daily transactions? Why do men wish to be rich? Why do they covet wealth? They see the power it gives them over other men, and they feel that they need this power, for we have reached a crisis in our civilization where the struggle for existence is becoming intense, because the wealth of the nation is rapidly concentrating, and must continue to concentrate, because it becomes useless the moment it ceases to produce an increase.

At this point the thought must be made clear to the reader that it matters not how much a person desires to be rich, he cannot injure another by this desire. It is only when such a person becomes POSSESSED OF MONEY that he is in a position to dictate the terms upon which his fellow men may live, and the more money such a person gets the more he is able to do this.

The reader can now begin to see what must result when one per cent of the people own fifty-four per cent of the wealth, and fifty per cent of the people live from hand to mouth. (See the "Present Distribution of Wealth in the United States," by Charles B. Spahr; Political Science Quarterly for December 1893, article by George K. Holmes; Forum for September 1889, article by Thomas G. Shearman.) These facts, the result of our economic system, explain the criminal oligarchy, the saloon, the increase of crime, and the Church should no longer remain silent; for charging that this increase of crime is due to man's natural depravity, is to say that Christ is unable to redeem and save the world. It is a plain admission that his Gospel is a failure; that the prayer, "Thy Kingdom Come, Thy Will be done on earth as it is in heaven," has been offered in vain.

The criminal oligarchy is nothing more than a body of men, parasites, endeavoring to divert the flow of wealth into their own coffers. The grafters, the bribers, the traitors who steal from their neighbors, the murderers, the petty thieves, and so forth, having exhausted other means of making a living are each endeavoring to get their share, but being more ignorant, and interferred with by the police, they go at it more rudely and clumsily, and often use harsh and brutal means. The suicides are those who lack the mental strength and physical endurance of these other classes, and being confronted with deprivation and want they give

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REMARKABLE LABOR MOVEMENTS IN THE CHURCHES

"THE CHURCH AND PUBLIC BRIGANDAGE"

FROM AN EDITORIAL IN THE BOSTON HERALD OF MAY 15

An evidence of the way the conscience of the religious world is working in these days is that the subject which forms the caption of this article was the formal topic of discussion at one of the meetings of the Protestant Episcopal church congress, in session in New York last week. The real theme could hardly be set forth in more suitable phrase. The relation of the church to public brigandage is the precise issue, for the last two words, harsh as they may appear, are aptly descriptive of the exploitation by which some men have amassed enormous riches.

It is notable, too, that this particular church should have so promptly taken up the matter. There is an impression in some quarters that the American Episcopal church is especially favored by the wealthy and by leaders in society, and that it would be likely to be as indifferent as any religious denomination to an issue of this nature; that in its councils, if anywhere, such an agitation as has been started as to the Church's attitude toward ill-gotten wealth would be met with the alarmed injunction: "Hush! hush! These things must not be talked about." We think there is little reason for such an opinion. This church is doing a large work among the poorer classes of the people, and its members know the injustice that is suffered by them on account of the predatory lust for wealth that has become conspicuous in modern business life.

Yet few voices were raised earlier and few have been so persistent in protest against the corrupt commercialism of the time than those of prelates of this church. Bishop Phillips Brooks and Bishop Henry C. Potter conspicuously. This congress afforded an opportunity of much plain speaking. Many men of power and repute uttered their thought on the subject earnestly. Coadjutor-Bishop Alexander McKay-Smith asserted that "THE PRINCIPLES OF CHRISTIANITY ARE in the their last analysis simply THE PRINCIPLES OF FAIR PLAY." They are founded on the conviction that human greed and selfishness hinder the progress of the world, and this tendency is not prevented by clothing such motives in fair names for the deception of humanity.

Look at the greatest monopoly which we can use for illustration, that by which one of the most useful discoveries of the last century, and one obviously intended by Providence for the benefit of the country at large, has passed into a few selfish hands through unscrupulous manipulation, viz., the control of mineral oil. Men may, and do, defend the series of tricks by which the control of this great gift of nature has fallen into the hands of a few billionaires. They may say it is a reward of cleverness, and that the quality of the article, as well as its price, has inured in the end to the advantage of the public. Such argument, however, is all in vain, for it can be met and answered by the simple statement that the methods under observation are such as always, in the long run, if unchecked, result in the ruin of nations.

President Luther of Trinity College, Hartford, laid down the broad proposition that ANY MAN WHO MAKES MONEY THAT REPRESENTS ANOTHER MAN'S LOSS IS A BRIGAND." He said that cultured people "have reached that degree of civilization where they are against using superior force in getting the other man's money, but they are not yet to the point where they are against using superior skill for achieving substantially the same result."—This is sound ethics.

The robbery by chicanery and cheating, by abuse and the wresting of legal machinery, by taking advantage of the ignorant and the weak to plunder them of their property, is only one remove from robbing by violence and threats of violence. It is all inconsistent with the morality of the gospel of Christianity, and even with the principles of religions which have no equal authority upon the conscience of the devout in this country.

This is a truth that the churches cannot emphasize too strongly in their instruction and their example, and it is at this time being brought home to the knowledge of men who had forgotten it, or had defiantly violated it. There is a moral awakening within the churches, where, properly, it should begin. Let us trust that it will spread far and wide.

The Rev. Dr. William H. Van Allen, of this city, spoke with force and illumination;

"The poor suffer most from public brigandage. The Church is beginning to recognize this fact. Today the poor are the privileged class in the church. The 'Magnificat' would be an incendiary document if read without what Dr. Holmes called its polarization. It teaches us the exaltation of the poor. The conscience of the Church and of society today says that the Church shall not share in public plunder of any sort. Oil and water won't mix. I am reminded by a friend that there were miracles in the old days, and that iron was made by the prophet to float. I am reminded inthese latter days that steel is made by water to float, and that great fortunes were made by the floating of the ship building trust. Brethren, I don't know about that kind of wealth in the church of God. I think it is dangerous."

Dr. E. R. L. Gould, ex-city chamberlain of New York, spoke particularly of that phase of public brigandage which is known as political graft. This has developed in three stages; the first he characterized as anarchical, the second as syndicated, and in the final stage it has become imperialized. "The boss reserves all, or nearly all, for himself. This condition has been made possible by that concentration in political machinery which has developed with concentration in industrial affairs, and is a striking characteristic of the age." "Economy of concentration" has become a fetich that is cited for the justification of all manner of dishonest dealing in public affairs. "*Such diversion of public wealth means an insidious and effective perversion of public morals.* THE VERY FOUNDATIONS OF DEMOCRACY ARE UNDERMINED. * * * The Church as the natural exponent of morality and right living cannot escape responsibility while this 'grafting' process is going on." He spoke strongly in behalf of the duty of the Church to take its place as a "correlative part of the organized democracy" and establish strong currents of influences through pulpit exposition and parochial philanthropy. "If good people keep out of politics because it is a 'low business,' it will always be a 'low business.'" "The Church," he added, "should seek to foster the proper point of view, which is that the direction of human affairs in society through the various agencies of government, with the view of obtaining the best good of yourself and your neighbors, is one of the highest of human preoccupations,"

It is significant that in this great assembly of leading clerical and lay churchmen the utterances of these speakers were received with rousing demonstrations of satisfaction.

Congregationalists Would Revolutionize the Church

Under the above headlines the Binghampton (N. Y.) Press makes report of a memorable meeting just held there. We quote the parts of greatest interest to our readers:

The 72d annual meeting of the Congregational Association of New York State, now in session at the First Congregational Church in this city, is destined to go down in history as one of the most important gatherings of that body since its organization. At the session held this morning a report was received from the members of the committee on applied Christianity recommending a veritable revolution in the methods in vogue in the church's dealings with present day problems.

It recommends a policy far broader in its scope than any ever before thought of in the history of the church, and yet so feasible and practical did its recommendations appear to the assembled delegates, including many of the greatest minds in the church, that not a single word of adverse criticism was offered to the proposition which it advocated.

The committee on applied Christianity was appointed at the annual meeting of the body held in Syracuse last year and its members were at that time instructed to include in their report at the present gathering not only the temperance question, but also all other latter day problems bearing on the welfare of the people in general. The excellent manner in which they have performed the duties assigned to them was clearly manifested by the favorable comments heard on all sides after the submission of their report.

It deals not only with the temperance question, but also with the relation of capital and labor; the child labor question and its many evils; the unionists and the non-unionists; municipal and State corruption; immigration, the extention of peace and other grave considerations now confronting the people at large.

CHILD LABOR

"The call is laid upon the Church to care for the children of our nation and the world for 'It is not the will of your Father who is in heaven that one of these little ones should perish.'

"The knowledge brought to us that there are at this time in our country nearly 2,000,000 children under 16 years of age compelled to join the ranks of the bread winners; that while the population of our country in the 20 years preceding 1900 increased 50 per cent., the number of boys between 10 and 15 years old engaged in mechanical and manufacturing pursuits increased 100 per cent. and the number of girls of the same age and in the same class of occupations increased 150 per cent.; that thousands of children but 10 and 12 years old are fastened to machinery for the manufacture of goods through long days and frequently at night; that in some sections of the country children of 6 and 8 years of age are wage earners; that only 15 per cent. of the children of our country ever pass the grammer grades in school and that the 11th year is the average at which the American child leaves school permanently to enter the ranks of toilers, leaves no doubt as to the duty of the church to so educate public sentiment and seek to influence legislation as to rescue these little ones from the indifference or the greed of gain. Public educators should be encouraged to adapt our educational system to the pre-eminently industrial nature of our present civilization, so that it may become an actual and not merely a potential asset in the wealth of our people.

"We urge upon the churches the duty of co operating wherever possible with the National Child Labor Committee and its affiliated State Committees, in their efforts to secure such legislation and the enforcement of laws as shall speedily reduce to a minimum this unwarranted sacrifice of children to A SHORT SIGHTED AND WASTEFUL INDUSTRIAL SYSTEM and shall guarantee to all our children the full benefits to be derived from our public schools.

"We recommend that some Sunday be set apart in each of our churches for the consideration of child labor and kindred problems.

THE UNEMPLOYED

"In striking contrast to the vast army of little children in America who are forced to earn their daily bread we find an army of men, numbering more than two million even in periods of normal prosperity, who, *though willing and able bodied are unable to find employment.* That such an army of unemployed should stand continually a drain upon the wealth of our working people; should wander homeless from place to place awakening the pity of a short-

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WORDS OF JESUS

BY EDWARD ELLIS CARR

VII.

THE GREAT COMMANDMENT

Jesus said unto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it: 'Thou shalt love thy neighbor as thyself.'

"On these two commandments hang all the law and the prophets."—Matth. xxii, 37-40.

These two are one commandment. Love of God the Father, love of man the brother; Love of God,—Worship; love of man,—Service. Love comprehends it all; therefore, "Love is the fulfilling of the law."

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"This commandment have we received from Him: 'That he who loveth God loveth his brother also.'"

God's love-life in us, though unrecognized, inspires both our love for Him and for our fellows. And the last proves the first. Without the last the first is a mere pretense.

TRUE SELFISHNESS IS LOVE

One must love his neighbor as himself FOR HIS OWN SAKE.

1. For self development. Pity, sympathy, unselfishness, love, are manifestations of a divine quality. The man who would be above the brute must cultivate this quality. The nobleman is a *gentle*-man, full of compassion and unselfishness, willing, yea, anxious to serve. The one who truly loves his neighbor as himself has become "a partaker of the divine nature," he is god-like. In proportion as he lacks this quality one is untrustworthy, brutal, devilish. The absence of love makes the soul hideous.

The only way to develop one's higher faculties and powers, to be one's best from a purely selfish viewpoint, is to cultivate unselfishness,—to love his neighbor as himself.

2. For success and happiness. Of course the only final success and happiness inheres in character rather than condition. Yet both our character and condition depend upon the character and condition of our neighbor.

If our neighbor's home is unsanitary we breathe the contagion. The wickedness of the community poisons us. The poverty of the world afflicts nine-tenths of the people and brings anguish to every noble soul. The solidarity of the human race is a fact which lies deeper in the heart of nature than we know.

"All are needed by each one;—
Nothing is fair or good alone."

My own ultimate success and happiness depend absolutely upon the ultimate success and happiness of my neighbor. My interest is his. His interest is mine. I must love my neighbor as myself IN SELF-DEFENSE. True, intelligent selfishness requires it. In its last analysis love itself is divine selfishness, the sole law of personal success.

THE CASE ILLUSTRATED

"Thou shalt love thy neighbor as thyself." The law is absolute. Its violation inevitably brings loss, pain, failure. How does the competitive, profit system harmonize with this law? The question is its own answer. All who think the matter over candidly will realize that by this law the competitive system is condemned and doomed.

Under the competitive system the carpenter is glad when fire destroys a building—he needs more work. The merchant rejoices when his rival fails—there is more trade for him. The physician sighs when the people are healthy—he needs patients who will pay. The undertaker looks very solemn and sympathetic while attending the funeral—but for business reasons he hopes in his heart that other neighbors will die within the week. The miners of Indiana and Illinois are impoverished because those of West Virginia and Pennsylvania produce so much coal. The farmers of one section are prosperous because of a famine or war elsewhere. TO LOVE ONE'S NEIGHBOR AS HIMSELF IS IMPOSSIBLE UNDER THIS SYSTEM, UNLESS ONE BECOMES A MARTYR.

On the other hand, where methods of private gain give place to methods of public service, the misfortune of one is not the advantage of another. The postal clerk does not pine because the mails are light. The fireman is not longing for a building to burn. The policeman does not wish for an epidemic of crime.

Under a Socialist government no farmer would be glad of a famine elsewhere. No builder would rejoice at the destruction of property. No physician would be glad to hear of sickness. No undertaker would be happy under his solemn exterior at a funeral. No man's prosperity would depend upon another's misfortune. One might then love his neighbor as himself without becoming a victim of poverty. Then would love abound, sweet as heaven, and men would rejoice in a fellowship divine and in a limitless prosperity without the sting of sin.

And, since electricity, steam and stupendous machinery have come to our aid, this happy condition will be ours so soon as a majority of the people clearly see the truth.

And people now living shall share in this glorious achievement, which shall reveal the true purpose of life, give everyone opportunity for boundless development and make the future generations forever grateful to us who now toil and sacrifice for them.

MR. PARRY'S UNION

"The keynote of Mr. Parry's doctrine is exaltation of the individual. He prates of the liberty of the individual as guaranteed by our forefathers, and by the constitution of the United States. He says that the individual workman must deal directly with the employer. He damns unionism or co-operation wherein workingmen seek, in concert of action, to get a fair price for their labor. This comes with poor grace and wonderful inconsistency from Mr. Parry and his adherents. In the first place, they themselves are unionists, pure and simple, in the identical sense that employes are trade unionists. The National Manufacturers' Association is as shining an example of combination and rock-ribbed organization as can be found anywhere on earth. And be it remembered that the employer class, in the formation of these trade of industrial organizations, is as prescriptive, indeed, vastly more so, than any labor union in the country. They unhesitatingly brow-beat, threaten and coerce other employers to join their organizations, and when such employer shows a disposition to act independently, and refuses to join such association of employers, such associations, as a general rule, unhesitatingly resort to more or less vindictive and unfair means to cripple and harass and drive such recalcitrant employer out of business.

"In the second place, such a beautiful theory of individualism so highly extolled by Mr. Parry is out of harmony with and utterly impractical under modern industrial conditions. When the constitution was formed over a century ago there were no large factories, no large employers of labor. An individual, then, and for many decades thereafter, could conveniently and properly deal, directly, with his employer, for he then worked along with or under the direct supervision of his employer. Employer and employee were brought face to face, knew each other well, and naturally kindly relations existed. But in these latter days of vast aggregations of capital, where single employers employ thousands and tens of thousands of men—where the individual workman never sees the responsible head of the concern for whom he works, he, in the very nature of things, is driven to concert of action with his fellow-employes. He is forced to join unions so that he may be thereby placed upon a measureable equality of strength with the employer. And whatever Mr. Parry may say to the contrary, the modern labor union is the most feasible, the best, indeed, the only practical agency ever devised by man to meet these modern conditions and to protect the rights of the individual workman.—Journal of Labor.

A GOOD SHOWING

The annual report of President Mahon of the Association of Street Railway Employes makes a good showing. 10,000 members have received an increase of wages, none have suffered a decrease. The hours of labor in many places have been reduced from 17 to 11 per day. (11 hours is a slavish day!) About $74,000 has been paid in sick benefits and to aid other workmen on strike. The remarkable fact is that the average wage per man has been increased more than $127.00 per year since the union was organized.

The influence of one union is very greatly lessened under the present system of organization by working with non-union men in other trades. For instance union Carpenters are compelled to work alongside of non-union plumbers, tinners, etc. The Bricklayers and others are in the same situation. The new Industrial organization proposed, while allowing craft autonomy in large measure, will make a solid union and cause all crafts to act as one.

A job is not a union job because there are a few union men working there as carpenters or bricklayers, while the plumbers, tinners, laborers, teamsters, etc., are non-union.

If unions are to be successful they must consolidate into a single organization with power to do something besides expressing sympathy. This is the only thing that will carry unionism through the crisis it is now facing.

The New Voice, of Chicago, is the leading temperance publication in the country. Lately the management purchased a plant to produce the paper. The union label adorns the editorial columns. Its first appearance inspired the following write-up: "Attention is called to the union label at the head of this page. One of the comforts of printing a paper in one's own office is the privilege of running said office according to one's own sweet will. The union label is a small thing; yet it is the biggest thing in the paper. It is notice to all the world that the New Voice is made by *men*; that the company is not running a butcher shop to skin its employes; that in all its details the highest standing of excellence in its mechanical department prevails. The producers of the country are properly taking a more and more important part in the affairs of life; the drone consumers have heretofore had things too much their own way. Every change in this direction is a welcome one."

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THE CHRISTIAN SOCIALIST CHURCH

"They Had All Things Common."—Acts. 4-32

What a pleasant contemplation!
What a happy consummation!
No rich, no poor,
But a promise sure
Of all things that we need.

No master, no slave,
But a people brave,
Contented and free indeed.

Each doing duties large and small;
Each trusting God who reigns o'er all.
—Milton Jenness.

In printing the beautiful sentiment of Comrade Jenness at the head of this column, we do not mean to endorse the idea of a new denomination, and it is not probable that he does. We do intend to help all the churches reach such a high, true and practical plane of Christian Brotherhood that the glorious apostolic fellowship may be experienced again under circumstances far more favorable than the apostles knew.

Do not fail to read the three articles in this issue about the action of the Congregational, Presbyterian and Episcopal ministers in their respective associations. These are among the most inspiring signs of the times.

NOW IS THE TIME

Comrades, we must reach the preachers with our message of social salvation. They are beginning to study the labor question and may be led in the right direction by a few judicious suggestions at the right time. NOW IS THE TIME.

Because it stands for Religion and Socialism, the Christian Socialist is by all odds the best medium with which to reach them. It is both scientific and religious, Marxian and Christian. If we get this paper into the hands of all the preachers of the country, even two or three times, thousands of them will subscribe for it, read it and find their prejudices against Socialism fade away like the mist before the sun.

THERE IS NO MORE IMPORTANT WORK THAN THIS, for the ministers lead the thought of millions. As they read this paper they will become eager to read the leading Socialist books, AS MANY HAVE ALREADY BEEN LED TO DO BY READING THIS PAPER, and soon their conversion to Socialism will be complete.

The average preacher is a good, honest, brave man, and when he learns the truth about Socialism he will preach it at any cost. And when one-fourth of the preachers of America declare for Socialism the continent will rock with the agitation thereof. When the churches split over chattel-slavery the end of it was near.

In the United States and Canada, where this paper circulates, there are about 150,000 preachers and priests of various denominations. They are awaking to the vital importance of Christian economics. We must prevent their being misled by compromise ideas. We must show them THE ONLY HOPE FOR MANKIND ON EARTH.

To reach each of these preachers with a single sample copy of this paper will cost more than $2,000. We have the list of thousands of their names, and can easily obtain the others, but we have not the money. THIS WORK MUST BE DONE.

One comrade alone has sent out over ten thousand samples at his own expense. Others, in bundles of from five to five hundred, have sent out more than twenty thousand more.

Many of these papers have been distributed carefully where there was particular reason for thinking they would do good. Some have been distributed indiscriminately. Others have been mailed to carefully selected names. And from these samples hundreds of subscribers have come. And nearly everyone who subscribes begins to scatter samples and get other subscribers. Thus the grand work spreads.

IT MUST SPREAD MORE RAPIDLY. Not yet is this paper self-supporting. Some of us have to lift till we see stars,—not always stars of hope. But the subscription list steadily grows. Our courage and determination increase. New helpers take hold, and we are on the way to victory.

If every subscriber of this paper would get one new subscriber during June our subscription would be DOUBLED. It can easily be done. Will YOU do YOUR share? Do not wait. Do it at once.

But we must reach the preachers. And for this purpose we must raise a special fund. Who will help?

There are three ways. The best way is to go after each preacher in your vicinity with sample copies in your hand and URGE HIM TO SUBSCRIBE. *Land him safe for one year.* We will do the rest.

The next best way is to send us a list of preachers you know with money to pay for three sample copies to each. Send us a cent for each sample. This will not pay for it, but we will find the balance somewhere.

The third way is to send us the money and let us send the samples from the list we have.

In any case we can give you credit in the paper for the amount sent. If you do not wish credit by your own name, give us a *non de plume* by which you may recognize your credit.

Send 10c, 25c, 50c, $1.00, $5.00, $10.00, $100.00, $1,000.00—any amount you can spare for this tremendously important work.

Different ones are paying $10.00, $20.00, $300.00. $400.00, and $500.00 to support this work this year. How much can you spare each month? One comrade sends $35.00 per month for samples. You can spare something.

Comrade, brother, sister, lend a hand. We ought to send out a million samples during the next twelve months. We can do it if each of our readers will "Help just a little." Send in your offering for the sample copy fund. Make it monthly if you can.

"ALL ROADS LEAD TO ROME"

The Christian Socialist has many helpers among the Church journals at home and abroad, some of which openly advocate Socialism while some do so less directly. The leading Spiritualist publications, many New Thought periodicals and even some of the most radical and irreverent Atheistic, anti-church papers boldly proclaim it, and all the leading magazines, weeklies and dailies are now forced to give it large space for discussion.

The invention of every new machine fortells it; the "pure and simple" trades unionists help it by their class-conscious associations, agitations and strikes; the Parrysites help it by their frantic opposition and abuse; the Dixons help it by eloquently arguing against it and then admitting that there is no other remedy for social woe; the trust magnates help it by showing us how to form national monopolies and forcing us to see that there is no other way to protect ourselves against them, and now the preachers are boldly joining in.

The Democrats are accused of preaching it; the Republicans advocate a *varioloid* form of it,—President Roosevelt utters this terse and solemn warning to the rebellious railroad attorneys in his cabinet: "GOVERNMENT CONTROL OR SOCIALISM!" and "Socialism is in the very air!" cries Rev. Dr. Minot J. Savage, as he feebly fights against it.

Verily the glad day draws near as innumerable beams of light foreshow.

Merely to attain individual morality in an age demanding social morality, to pride one's self on the results of personal effort when the times demand social adjustment, is to fail utterly to apprehend the situation.—Jane Addams.

Ella Wheeler Wilcox returned from the West a few days ago and says; "During two months recently passed in California I was somewhat startled to find the tremendous growth of socialistic thought since a previous visit in 1903. People who at that time had severely criticised Socialism (or certain phases of Socialism) today are out and out avowed Socialists. Men and women in high social positions, people of wealth and education, as well as the laboring classes, are included in the list.

Dr. Paley, the eminent theologian, more than fifty years ago said: "If one would see a flock of pigeons working with might and main gathering together a pile of corn and then turning it all over to one pigeon, and that perhaps the poorest and weakest in the lot, reserving nothing for themselves, and then sitting around all winter shivering and starving, while the other was devouring, throwing about and wasting the fruits of their toil; and if one pigeon more hardy than the rest should, when driven by the pangs of hunger, dare to touch a grain, the rest springing upon him and tearing him from limb to limb, we would have a fair example of what mankind is doing at the present day."

TO J. STITT WILSON

BY LUCIEN V. RULE

I

O Comrade with the Love-illumined mind,
Whose social message, wafted far and wide,
Came to me at a little country-side,
And called me forth the Christ of Toil to find
And follow, where before I stumbled blind!
The gloom of Mammon clouded all life's skies,
And made the world a dungeon of sighs,
Estranging Man from Nature and his kind.
An alien was I from the Old Belief,
A burdened doubter struggling toward the New;
Eden ideals o'ergrown with weeds of grief,
While thorns of trial choked the Sweet and True;—
Alone and lonely till the hour I heard
Of Faith and Freedom in thy Love-warm word!

II

The shadows lifted from that glorious day!
I read the meaning of Man's mad turmoil:—
The brand of bondage on the brow of Toil;
Life's wholesome comfort crumbled to decay
'Neath Usurpation's splendor and display.
The Social Conscience thundered "Christ or Cain?"
And like a burning in the heart and brain
I felt the glow of Love's collective sway.
Exultant Truth succeeded dumb dispair;
And Freedom laid her awful beauty bare
To mortal vision. Yea, her ransomed race
Shall fill the world with sweet content and cheer—
This rolling globe again the dwelling-place
Of God and Gladness! Lo, the Morn is near!

Goshen, Ky.

A CORRECTION AND APOLOGY

Someone should stake Brother Rev. Comrade Carr to a school history of France. He allows one William Whately to quote Marie Antoinette as saying something she could not have said unless all the histories have lied. But we suppose "The Christian Socialist" finds it hard to be prayerful and accurate at the same time.—The (Salt Lake City) Crisis.

I humbly apologize to the shade of Madame Roland, the most learned editor of the Crisis who happened to observe the error and to all our readers for permitting Wm. Whately to credit the immortal complaint, "O Liberty! Liberty! How many crimes are committed in thy name!" to Marie Antoinette.

The only extenuating facts I can plead are that Wm. Whately, as his articles will show, is usually a very concise and careful writer, my attention was chiefly fixed upon the saying itself and, since the matter has been mentioned, I am under the impression that Modjeska, playing the part of Marie Antoinette, appropriates the saying for dramatic effect. Thus, I, even as great Homer, nodded. May the learned Dalton never do worse.

By the way, might not the Crisis be critical and respectful "at the same time"? E. E. C.

PREACHER IN TRADES COUNCIL

Dr. E. P. Hill has been chosen by the Ministerial Association to represent them at the meetings of the Federated Trades Council. Dr. Hill is one of the foremost ministers of Portland and his identification with organized labor's representative body of this city, is, we predict, the beginning of a better understanding between two of the greatest institutions in the world—the Church and organized labor. The appearance of Dr. Hill in the Federated Trades Council of this city marks an innovation in the history of our labor unions here which, we hope, will operate to the benefit of all concerned. R. A. Harris has been chosen by the Council to meet with the ministers. He attended the first meeting last Monday and was given a hearty welcome. Dr. Hill can be assured that he will be accorded the same treatment at the Council, and in a manner that befits a gentleman. He will not, perhaps, find as many in the Council familiar with the classics, as in his own organization, but he will find many good, honest fellows, who are not at all bad to meet. We trust that the exchange of delegates will yield profitable returns to the Church and the great mass of people who belong to the industrial crafts.—Portland Labor Press.

One can see how great the delight of heaven must be from the fact that it is the delight of every one in heaven to share his delights and blessings with others; and as such is the character of all that are in the heavens it is clear how immeasurable is the delight of heaven. It has been shown above, that in the heavens there is sharing of all with each and of each with all.—Swedenborg.

WHY WE REJOICE

The following letter expresses in a more elaborate manner what many have written to us since the Christian Socialist was begun:

May 19, 1905.

Rev. Edward Ellis Carr.

My Dear Comrade:—I have been deeply impressed with the idea for many months past that there ought , aye, that there *must* be, some understanding and organization amongst those Socialists who hold to the two-fold idea of the Fatherhood of God and the Brotherhood of Man. This impression has haunted me continually of late, and I find the same idea in the minds of many, many people. Reading the last issue of the Christian Socialist, and having had a long consultation with an old and experienced party man who associated with Stitt Wilson and the Social Crusaders five or six years ago—we are agreed that the campaign ought to be taken up once more to reach those Christians who are looking toward Socialism, and to arouse those who are slumbering at the very dawn of the impending industrial judgment doom.

We realize that conditions were not exactly ripe five or six years ago, whereas now, with such an organ as the Christian Socialist, why may we not unite and go forward? The fourth letter in the correspondence on second page of last issue contains the germinal suggestion of a new organization: "There will be before long an association of Christians pronouncing exactly for proletarian Socialism, etc."

(1.) Let the primary purpose be to enlighten religious people and make Socialist votes. Only active or voting Socialists admitted to membership.

(2.) Let the next, but by no means least, object be moral and spiritual co-operation to prepare for the mighty swell of soul longing and hunger that will surely sweep over this country and the world when the pressure of physical necessity does its inevitable work. In that solemn hour, when animal materialism would drive many to revolutionary *violence*, it will be found that the spiritual co-operation of the loving men and women who would compose our "Social Brotherhood," or whatever we may call it, will greatly assist the thoughtful, scientific Socialists who desire to reach the co-operative Commonwealth along lines of least resistence. No man familiar with history can deny the presence and power of spiritual forces in such crises, nor that they lead toward freedom when appearing among the working class. Religion is only reactionary when it is a tool in the hands of the ruling class. There is a vast reserve of spiritual unrest and longing that we may avail ourselves of ere long. Let the Christian Socialist editorial staff express themselves. I am ready to organize Kentucky at any time. Make the Christian Socialist the medium of the movement.

The utterances from Rufus W. Weeks on Spiritual lines in your last issue are wonderfully refreshing. The party press generally is given over to crass materialism. And if Mr. Week's notable address on the economic and political significance of the Socialist movement received such universal praise in all party papers why should we not rejoice and trust in such a notable spiritual reassurance from so competent a source? Indeed, I have not read anything lately I liked so well.

Yours cordially,
LUCIEN V. RULE.

When Mr. Donaldson and I talked over the question of removing the Christian Socialist to Danville to take its present form and spirit, we confidently anticipated the rallying of many men and women of kindred minds around the paper, and spoke longingly and hopefully of the probable formation of a Christian Socialist fellowship which should realize the sweetness, advantages and usefulness indicated by Comrade Rule's letter. Let us hear from any one who may have something to say upon this subject.

—E. E. C.

IN FREE TRADE ENGLAND

This country has too long been governed by men of Property in the interests of Property. In the new order the primal importance will be given to People—to men, to women, to children.

At present most of the offences for which men get punished and sent to prison are offences against Property. Those who offend against people very often either go scot free or get off with what is to them a trumpery fine.—London Labour Record.

The above is specially interesting in view of the agitation in England for a higher tariff and in America for a lower. It shows that the cause of public woe lies far deeper than tariff.

IN THE CHLOROFORM AGE

I

At twenty he was idolized.

II

At thirty he was vitalized.

III

At forty he was ostracized.

IV

At sixty he was Oslerized.

ITEMS FROM EVERYWHERE

Rev. Melvin Brandon, of Lancaster, is preaching a series of sermons on "Jesus and Society." May 14th the subject was: The Social Ideas of Jesus."

At Grand Saline, Texas, Comrade J. S. Covington was elected Mayor on the Socialist ticket.

According to the report of John C. Covert, U. S. Consul at Lyons, the farmers of France are organizing themselves into unions all over the country.

The Harvester Trust is getting ready to do business direct with the farmers. Salesmen and retail merchants will have to go. It has contracted with farm papers for large space in order to tell the farmer how economically its large holdings in mines, steel mills, forests, lumber mills, coal mines, coke ovens and paint plants will enable it to produce good machinery. Co-operation is the magic word brought into play to take the curse off of the trust idea. Will the farmer get wise and vote for the Socialist Co-operative Commonwealth? If there is to be a trust they ought to be in it.

H. Rider Haggard, the famous novelist and British envoy to America to investigate social conditions, entertains decidedly pessimistic opinions regarding our future. Mr. Haggard believes the great Trusts of America, unless curbed, will hasten revolution and ruin. He adds: "Prices have been elevated to the prohibitive point for all except the very rich, and this will cause trouble unless a remedy is quickly and thoroughly applied."

There are people here who have an idea somewhat similar, but just at present they are trying to find some other remedy than the Socialists propose. They will find none.

But, says a new reader, "What is Socialism?"

"Socialism means the government ownership of railways, factories, land and other instruments of production and the payment of wages upon the co-operative system instead of the competitive system." You should read the national platform very carefully.

Comrade Rev. J. Stitt Wilson in a little tract, "The Message of Socialism to the Church," has gathered a few opinions on the compensation to be rendered to the owners of industries socialized in the future:

Kautsky, the noted German Socialist, of the most radical wing, says: "There are a number of reasons which indicate that a working class regime will seek the road of compensation and payment of the Capitalist Class in the Socialization of capitalist industry."

And Engels, in 1894, wrote: "We do not at all consider the indemnification of the proprietors as an impossibility whatever may be the circumstances. How many times has not Karl Marx (the great authority) expressed to me the opinion that if we could buy up the whole crowd, it would really be the cheapest way of relieving ourselves of them."

"Expropriation without indemnity," says Vandervelde, a leader in the Belgian Socialist movement, "with the resistance, the troubles, the bloody disturbances which it would not fail to produce, would be in the end the most costly."

To this Wilshire adds:

"Social progress, like all movement, will take the line of least resistance. Today the line of least resistance would be through a policy of compensation; tomorrow it may be through a policy of confiscation.

"What will finally be done no one can say; it will rest far more with the rich than with the poor, just as it rested with the slaveholders to take pay for their slaves or refuse to sell and take the risk of a war the loss of which meant confiscation.

"Socialists would all prefer peace and compensation to war and confiscation, but unfortunately Socialists do not always get what they want."

Dr. Richard Froelich, the famous Socialist of Vienna, has written a tract upon the drink question. It is published by Vorwaerts, the best known Socialist newspaper in the world, and the Socialists are now putting it out in large quantities all over Germany. We give a characteristic quotation:

Just because we are of the conviction that not only the fight for bread but also the class war will intensify from year to year, are we of the conviction that the children of the men of today will find opposition so great that only the most complete activity can be of service; so must we fight with the sharpest weapons whatever injures that capacity. And alcohol does this.

Alcohol increases the activity of all the factors which thrust the proletariat into misery. It increases the dangers which threaten him with a thousand sharpened claws. It is not only a drag on the class struggle, but a mighty instrument in the hands of the ruling classes. It is a part of the machinery of oppression. "It contributes," as Adler says, "to keep the exploited masses in that condition of illusion and ignorance, of weakness of intellect and of will, which works for their oppression and despoiling."

One doubts whether a severer blow could be delivered against the distilling nobility than to cease drinking their brandy. They are the ones who take not only vast sums from the pockets of the poor, but also the intellect from the head. Oh, the Prussian nobility knows why it distils potatoes into brandy!

* * *

The question arises, Shall we put through the fight for better wages, then for better dwellings and better conditions of work, and when this is done begin the battle against alcohol? For every one experienced in the class struggle this presentation of the order of tasks is wholly unsatisfactory. There is, besides, this consideration: The fight for better wages can be far better carried on by a temperate, alcohol-hating, and enlightened class than by an alcoholized one. We must therefore, in the interest of the class war, begin as quickly as possible with this direct attack on alcohol prejudices. For this purpose the existing Socialist, political and labor organizations furnish a pre-eminent field. Certainly these fight against alcohol by stimulating in their members higher ideals and new tasks, but they will work far more effectively by a direct war on drink.

Comrade W. R. Parks was elected Park Commissioner at Kansas City, Kansas, on the straight Socialist ticket. He is a Negro, an eloquent speaker and a loyal worker for the cause of real emancipation. He sees that the only hope of the colored race as well as the white race is in Socialism.

A SUGGESTIVE ADVERTISEMENT

"Wanted—A non-union paper hanger. We pay union prices."

The above advertisement appeared in the St. Louis Globe. Hundreds like it appear in different papers month by month. It is very suggestive.

The first suggestion is that union wages are so much better than non-union wages that such wages are a special inducement to be advertised even when non-union help is wanted. Therefore the union is a vast benefit to workmen.

The second suggestion is that the non-union man gets advantage of the struggle and cost of union labor with no effort or expense of his own. He should join the union and help in the struggle for better wages and conditions, since he and his family partake of these benefits won by the union.

The third suggestion is that employers who are enemies of the union are willing to pay non-union men the union scale UNTIL THE UNION IS DESTROYED.

The fourth suggestion is that the workman who allows himself to be kept out of the union and thus used to break down the union and so eventually to reduce wages and increase the length of the working day is a mere catspaw in the hands of the slave-driver, and a traitor to his brother workmen and also to himself and family.

Join the union of your craft and stand up for your brothers and your children.

THE COMRADE DISCONTINUED

New York, May 18, 1905.

To The Editor:--

The Board of Directors of the Comrade Co-operative Co., has decided to discontinue the publication of the COMRADE with the April issue on account of insufficient support. The unexpired subscriptions will be filled by the International Socialist Review. Chas. H. Kerr & Co. will exchange share certificates of the Comrade Co-operative Co. for certificates of their company upon payment of $5.00.

The Comrade Co-operative Co. will sell its stock of literature on hand at reduced rates during the next few weeks. Send for price list to 11 Cooper Sq., New York.

Fraternally Yours.
Comrade Co-operative Co.,
August F. Wegener.

The Comrade was an excellent paper and deserved to live; but with Wilshire's magazine and the Worker, the Eastern field will be well supplied. To Comrades Spargo and Wegener we extend our congratulations, sympathy and best wishes for future usefulness and success.

SLACK WORK

Reports from the various local unions at the United Mine Workers' convention recently held in Massillon, Ohio, showed that the average wage was $2.36 a day. The old-party papers all seized on this as an evidence of "unprecedented prosperity." They multiplied $2.36 by 300, as the number of working days in the year, and gravely informed their readers that the coal miners are getting an average of $708 a year. That is, they deliberately ignored the fact, shown by the same reports, that the miners got a chance to work, on an average, only 191 days during the last year, or less than four days in the week, which means average wages actually received of only $451 a year, or about $8.65 a week.—The Worker.

The general complaint of the miners is the prevailing dullness which is noticeable in all sections. Many of the miners are not averaging over two days a week.—United Mine Workers' Journal.

ECONOMIC DETERMINISM

In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which it is built up, and from which alone can be explained, the political and intellectual history of that epoch—Marx and Engels in the Communist Manifesto.

Comrades have you tried to get the preachers in your vicinity to subscribe for the Christian Socialist?

REMARKABLE LABOR MOVEMENTS IN THE CHURCHES

(*Continued from Page 2*)

sighted charity which pauperizes the character by alms giving, and that brutalized portions of the army of the unemployed *are being used as strike breakers in the great industrial conflicts,* we regard a menace to our social institutions.

"We call upon the church to recognize that, in the light of the teachings of Jesus, THE PROBLEM OF THE UNEMPLOYED IS A RELIGIOUS PROBLEM. The Church cannot claim to have ministered to the needs of any community as long as there remains one person who, either from unwillingness to work or want of the opportunity to work, shall live in idleness upon the labor of others. We suggest that such support be given to the colonization societies that they shall be able to say to the men who will not work, 'Thou shalt,' and to the man who has no work, 'We shall assist you to go where work is to be found.' It is the duty of an economic system which teaches the necessity of conflict and strife to justify itself by providing that no member of society is left out of the competitive struggle it fosters.

THE CHURCH AND WEALTH

"Men of today are profoundly stirred by the collossal aggregations of wealth, the methods of crushing out all industrial opposition, and the inevitable questions as to how and where resulting fortunes shall be distributed. For the church to withdraw to her own quietness and busy herself solely with the question of saving a man here and there is moral blindness and loss of the supreme opportunity of leadership. Least of all dare we consider the Church a mere distributing agency of men's conscience money.

"WE BELIEVE THE SUPREME QUESTION BEFORE THE CHURCH TODAY IS TO TEACH BROTHERHOOD AS THE ONLY TRUE BASIS OF BUSINESS. The relation of men to things, which so dominates our economic methods, must give place to a new basis, the relation of man to man.

"Such an emphasis placed upon the human element will lead, we believe, to the courageous removal of such special and unmerited privileges in the use of natural resources as now grant to some members of society advantages not shared by others. With natural wealth open to the use of all men we believe industrial combination in the interest of economy would develope naturally and with injury to none.

"We believe the church should guard against all such alliances with institutions or individuals of great wealth as can give color to the charge that the church is under the domination of the rich, or that her ministry is silenced regarding business methods oppressive to men, menacing to personal independence, subversive of legislation, or otherwise, contrary to the standards of christian morality.

"It is our conviction that no gifts to charitable or religious enterprises can atone for the wrong done against society by financial or industrial methods which ignore the natural law that ONLY THE CREATORS OF WEALTH ARE WORTHY TO ENJOY OR DISTRIBUTE IT.

THE CHURCH AND LABOR.

"Among the problems of our day the most vexed is the so-called 'labor problem.' And the confusion arises, we believe, from the failure to recognize that THE LABOR PROBLEM IS A LIFE PROBLEM. The language of popular discussion is misleading and capital and labor are referred to as though they were terms of equal importance, the two factors in a great equation to be solved so as to nicely adjust a fair share to each. It should be clearly understood that what is called 'capital' is an inanimate thing, and what is called 'labor' is a human life or a company of human lives. The duty of the church is then not to apply the Christian principle as between a man and a thing, but between man and man—between man the wage earner and man the employer.

"Let the pastors and the churches take the lead in their communities in the creation of a public sentiment favorable to the proper restriction of hours of labor, especially for those whose burdens are most onerous, and thus remove the suspicion that lurks in many quarters that the church does not care for the people. No pastor should think of closing the work of the year and entering on his vacation, without having at least on one occasion, appealed to his congregation to help establish a general half holiday and Saturday evening rest for all workers. When the church has done its utmost to secure to the workers a holiday it will have removed at least one cause of the failure to observe the Sabbath.

"*We urge pastors to seek the opportunity of addressing assemblies of laborers, of meeting with them in their union gatherings,* and of taking part in the adjustment of local differences that arise between employer and employed wherever possible. We believe the church should stand in the community as the established peace maker, but to do this it must stand on ground that will not fail. *It must recognize the fallacy of the oft repeated claim that the economic interests of the employers and the employes are identical.* It is to the interests of the employer in a competitive industrial system to get his work done in a long working day and as cheaply as possible, and it is to the interest of the employed to secure as short a day and as high a wage as possible. Between these conflicting interests the wise peacemaker will seek that point at which justice is approximated most nearly and a fair opportunity is secured to every member of society to participate in the wealth created by society."

PRESBYTERIANS ENDORSE LABOR UNIONS

While the New York State Congregational Association of Ministers was taking radical ground on the labor question the Presbyterian General Assembly in session at Winona, Ind., was doing likewise. The Associated Press has been very reluctant to make a full report of this matter, but enough has leaked out already to indicate that a great awakening of the Presbyterian ministers with reference to the labor question is taking place. We hope soon to give a fuller and more authentic report of this great meeting. The current report is as follows:

A resolution was adopted for the appointment of subcommittees to make a systematic study of the entire industrial problem in their respective communities. These committees are to co-operate with the newly organized workingmen's department and Presbyterian churches in every city are to establish close relations with organized labor. The resolution requires churches to push the work of organizing these relations. The board asked permission to name a special field secretary to help in this effort.

The Rev. Charles Stelzle, labor representative of the Presbyterian church, said Socialism and trades-unionism are questions which the Presbyterian church must consider in dealing with union workers. Socialism, he said, is becoming a substitute for the church for thousands of workingmen.

PLEA FOR A GOOD UNIONISM

"We should indicate to workingmen," he said, "that we are not offering them the Gospel as a sop, but are offering the same Gospel to their employers. THE LABOR UNION HAS COME TO STAY, and that fact ought to be recognized. *We should insist that the church does not stand for the present system of society, if its wrong.* It is now simply a question as to whether it shall be a good or a bad unionism. If employers discourage their good men from becoming members it will be a bad unionism. *If you drive the workingman out of his union, you will drive him into Socialism.* Between a grossly materialistic Socialism and a conservative unionism, give me unionism. If good men go into the union they will combat peaceably in meetings battles which are now being fought out in streets with bullets and bludgeons."

It is strange that all the capitalists can not see, as Rev. Stelzle does, that their unjust, relentless and fierce opposition to unions is hastening the social revolution and threatens to make it more violent. If Mark Hanna's idea of coddling and *controlling* labor unions were adopted the social revolution would be delayed and greatly tempered.

The Socialists would much prefer to solve these great problems by quiet educational methods rather than by strikes and war, but the capitalists of the Parry and Post type are doing all they can to exasperate the workers and force them into violence. Considering their own purpose their conduct is very foolish.

We are immeasurably gratified that the Church is seriously beginning to study the labor problem. We have no fear of the result. The Church will come out on the side of the People, on the side of the Gospel, on the side of Socialism.

A CRITICAL APPRECIATION

My Dear Comrade:—I am much gratified with the tone of your paper, and you deserve the hearty support of all Socialists who feel the necessity of giving heed to the ever growing religious unrest of the times. You very clearly point out each week the underlying economic cause of this unrest, and constantly insist upon class-conscious Socialism as the remedy. Therefore, I am sure the paper should receive the approval of all thoughtful, tolerant Socialists, whatever their individual religious or philosophic views may be. All the magazines of the movement give ample space to the "free-thought" side, and, while we still linger in the lowlands of the material life-struggle, I have no doubt the larger heed will be given them. But there are myriad thousands whom moral and spiritual, no less than material pressure brought into our movement, and these demand a medium of thought and sentiment such as you have made the Christian Socialist. I have the pleasure of personal acquaintance with several on your editorial staff, Wilson, Gaylord and Thompson. I shall never forget the message the Social Crusader brought to me five or six years ago.

With every good wish in your work, believe me,

Cordially yours,

LUCIEN V. RULE.

HOW TO GET BOOKS

For a club of six new subscribers to the Christian Socialist we will send you postpaid a copy of either of the following excellent ONE DOLLAR books:

The Captive City of God, by Richard Heath, of England. The best book on Socialism and the Church.

Rebels of the New South, by Walter Marion Raymond. The most delightful Socialist novel published.

The Recording Angel, by Edwin Arnold Brenholtz. So thrillingly interesting that people sit up till three a. m. to finish it.

The Evolution of Property, by Paul Lafargue, the celebrated French scholar.

The International Socialist Review, a monthly periodical of scientific Socialism.

The Being With the Upturned Face, by Rev. Clarence Lathbury, a remarkably inspiring work on the inherent grandeur and possibility of the human soul, beautiful in typographical art.

"The Soul's Love Letter," by Mabel, an artless autobiography of a good woman, revealing her aspiration, temptation, sorrow, struggle, joy.

For a club of eight subscribers we will send "Mass and Class," the great book by W. J. Ghent, price $1.25. Or,

The White Terror and the Red, by A. Cahan, one of the Terrorists, a timely, thrilling and instructive story of Russian revolution.

For a club of twelve subscribers we will send the Nestor of Socialist books "The Struggle for Existence," by Walter Thomas Mills, price $2.50.

For two subscribers we will send a copy of Robert Hunter's famous book, Poverty. Paper cover, price 25c.

If you are receiving the Christian Socialist regularly it is paid for by some one. When a subscription runs out we notify the subscriber and stop the paper, unless he remits at once. We will not impose the paper upon any one who does not want it, and we can afford no "dead heads" on our list.

DISAPPOINTED, OF COURSE

"What they did to organized labor was good and plenty," says the Journal of Labor, speaking of the Democratic primary in Louisville, Ky. Then the Journal goes on to wail because the union candidates were all turned down after they had fed the Democratic donkey so long and so well.

Tut, tut, neighbor. What's the use? Haven't you learned yet that capitalist parties have no use whatever for laboring men except to get their votes? When it comes to distributing the pie—that's too good for workingmen. Better join the party of your class.